

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR IR IRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

nI pada pankaja-bEgaDa

In the kRti ‘nI pada pankajamula’ – rAga bEgaDa (tALa Adi), SrI tyAgarAja tells Lord that he is totally dependent on the Lord’s mercy.

- P nI 'pada pankajamulanu
nE nera namminAnu
- A ²bhU pAlula garvambul(a)Nacu korak(A)
paramESvaru cApamu druncina (nI)
- C1 kOpamutO munu tApasi(y)iccina
SApamuna ahalya anu-dinamu
cApa rAti tanu ³tApam(O)rva
lEn(A)penu kani paritApamu tIrcina (nI)
- C2 vana-ruha tulita nayana sankrandana
tanayuni bAdha sahimpani
⁴virOcana sutu mati kaligina bhayam(e)gayaga
ghanatama dundubhi ⁵penu tala tannina (nI)
- C3 jyA-vara nuta jyA-jA vara
⁶biDauj(A)varaj(A)Srita tyAgarAja
⁷jyA-var(A)ja rudr(A)vanI sura
bhAvanIya muni jIvan(A)niSamu (nI)

Gist

O Lord with eyes resembling Lotus! O Lord praised by best archers! O Consort of sItA! O Lord vAmana! O Lord on whom this tyAgarAja is dependent! O Lord cherished by Lords vishNu, brahmA, Siva and brAhmaNas! O Lord who is the very life of sages!

I have always trusted much Your Feet Lotus.

I have always trusted much Your Feet-Lotus which -
(1) broke the bow of Lord Siva for humbling the pride of the Kings.

(2) relieved the pitiable condition of ahalya by finding her who could not bear the constant bodily distress as a black stone because of the curse angrily pronounced on her, earlier by her ascetic husband - gautama.

(3) kicked away the weighty and huge head of dundubhi, in order to remove the fear caused in the mind of sugrIva who could not tolerate the troubles of his brother vAli.

Word-by-word Meaning

P I (nE) have trusted (namminAnu) much (nera) Your (nI) Feet (pada) Lotus (pankajamula).

A I have trusted much Your Feet-Lotus which -
broke (druncina) the bow (cApamu) of that (A) Lord Siva (paramESvaru) for (koraku) (korakA) humbling (aNacu) the pride (garvambulu) (garvambulaNacu) of the Kings – Lords (pAlula) of Earth (bhU).

C1 I have trusted much Your Feet-Lotus which –
relieved (tIrcina) the pitiable condition (paritApamu) of ahalya by finding (kani) her (Apenu) who could not bear (Orva lEni) (lEnApenu) the constant (anu dinanu) (literally daily) bodily (tanu) distress (tApamu) (tApamOrva) as a black (cApa) stone (rAti) because of the curse (SApamuna) angrily (kOpamutO) pronounced (iccina) (literally given) on her earlier (munu) by her ascetic (tApasi) (tApasiyiccina) husband - gautama.

C2 O Lord with eyes (nayana) resembling (tulita) Lotus (vana-ruha)! I have trusted much Your Feet-Lotus which –
kicked away (tannina) the weighty (ghanatama) and huge (penu) head (tala) of dundubhi, in order to remove (egayaga) (literally fly away) the fear (bhayamu) (bhayamegayaga) caused (kaligina) in the mind (mati) of sugrIva – son (suta) (sutu) of Sun (virOcana) - who could not tolerate (sahimpani) the troubles (bAdha) of his brother vAli – son (tanaya) (tanayuni) of indra (sankrandana).

C3 O Lord praised (nuta) by best (vara) archers (jyA) (literally bow-string)! O Consort (vara) of sItA – born of Earth (jyAjA)!

O Lord vAmana - upEndra – younger brother (avaraja) of indra (biDauja)! O Lord on whom this tyAgarAja is dependent (ASrita) (biDaujAvarajASrita)!

O Lord cherished (bhAvanIya) by Lords vishNu – Consort (vara) of bhUdEvi - Earth (jyA) - brahma (aja) (varAja), Siva (rudra) and brAhmaNas (avanI sura) (rudrAvanI)! O Lord who is the very life (jIvana) of sages (muni)!

I have always (aniSamu) (jIvanAniSamu) trusted much Your Feet-Lotus.

Notes –

Variations –

¹ – pada pankajamulanu – pada pankajamula.

³ – tApamOrva lEnApenu – tApamOrvaniyApenu.

References –

² - bhUpAlula garvambulaNacu – The episode pertains to the test of strength in the court of the King janaka for the marriage of sItA. When sage viSvAmitra asks King janaka to show the bow of Siva, the King tells him that “not even the hosts of gods, demons, ogres, gandharvAs, yakshAs, kinnarAs and

nAgAs were able to string the bow. How can there be any capacity in human beings”. As the bow was brought in, the sage asks SrI rAma to take a look at the bow “vatsa rAma dhanuH paSyA”. Before any could see the total sequence of events, the bow broke when SrI rAma tried to string it.

⁴ - virOcana sutu mati galigina bhayamu – At the time making friendship with sugrIva, SrI rAma assures him that he would kill his brother vAli. However, since sugrIva did not know about SrI rAma and his prowess, he keeps on harping on the might of his brother. Whereupon SrI rAma asks sugrIva to tell what feat He should accomplish in order to prove his prowess. sugrIva points to seven gigantic sAl trees which he says vAli would be able denude them by shaking their boughs and he could pierce each one of them with his arrows. He also points to the huge carcass of the dundubhi lying there who was killed by vAli. Then SrI rAma kicks the carcass with his toe and hurls it to a distance of ten yOjanas – eighty miles. As the doubt of sugrIva was still not clear, SrI rAma takes an arrow and aims at the sAl trees; the arrow pierces all the seven trees in one go and returns to His quiver. Thus sugrIva was satisfied that SrI rAma would be able to kill vAli.

⁶ – biDaujAvaraja – biDaujas or viDaujas – name of indra – (7183)
http://www.hindunet.org/hindu_history/sarasvati/dictionary/6966TO.HTM

⁶ – biDaujAvaraja – Younger brother of indra – upEndra - One of the names of Lord vishNu – the avatAra of vAmana - please refer to vishNu sahasra nAmaM – 151 and 152.

Comments -

⁵ – penu tala tannina– this is how it is given in all the books and the meaning derived is ‘kicked the body’. However, there is no word for ‘body’ here. ‘penu’ means ‘great’, ‘big’ etc; ‘tala’ means ‘head’; ‘tannina’ means ‘kicked’; ‘penu tala’ may mean ‘big head’; ‘tala tannina’ means ‘trample’.

In this regard, the following verses in SrImad-vAlmIki rAmAyaNa, kishkindhA kANDa, chapter 11 are relevant –

Evam-uktva tu sugrIvam sAntvayaMl-lakshmaNagrajaH |
rAghavO dundubhEH kAyaM pAdAngushThEna lIlaya ||
tOlaitva mahA-bAhuS-cikshEpa daSa-yOjanaM |
asurasya tanuM SushkAM pAdAngushThEna vIryavAn || 84,85 ||

“Saying so and lifting, in sport the carcass of dundubhi with his toe, the mighty armed and powerful SrI rAma (a scion of raghu), the eldest (half-) brother of lakshmaNa, for his part hurled the dried up skeleton of the demon to a distance of ten yOjanas (eighty miles), (thereby) reassuring sugrIva.”

However, SrI tyAgarAja seems to follow adhyAtma rAmAyaNa in this regard. As per adhyAtma rAmAyaNa (Tamil translation by Harini), (kishkindA kANDa, Chapter 1), vAli twists off the head of dead dundhubi and flings it away, which falls near the ASrama of sage matanga. Therefore, instead of ‘kAya’ (body) (as mentioned in vAlmIki rAmAyaNa), it has been taken as ‘head’ (tala) of the asura.

⁷ – jyAvara bhAvanIya – In some books, this is translated as ‘kings’; however, in my opinion, the context refers to the Trinity; therefore, this has been translated as ‘vishNu’ – consort (vara) of bhUdEvi – Earth (jyA).

Devanagari

प. नी पद पंकजमुलनु

ने नेर नम्मिनानु

अ. भू पालुल गर्वम्बु(ल)णचु कोर(का)

परमेश्वरु चापमु द्रुञ्चिन (नी)

च1. कोपमुतो मुनु तापसि(यि)ञ्चिन

शापमुन अहल्य अनु-दिनमु

चाप राति तनु ताप(मो)र्व

ले(ना)पेनु कनि परितापमु तीर्चिन (नी)

च2. वन-रुह तुलित नयन संक्रन्दन

तनयुनि बाध सहिम्पनि

विरोचन सुतु मति कलिगिन भय(मे)गयग

घनतम दुन्दुभि पेनु तल तन्निन (नी)

च3. ज्या-वर नुत ज्या-जा वर

बिडौ(जा)वर(जा)श्रित त्यागराज

ज्या-व(रा)ज रु(द्रा)वनी सुर

भावनीय मुनि जीव(ना)निशमु (नी)

English with Special Characters

pa. nī pada paṅkajamulanu

nē nera namminānu

a. bhū pālula garvambu(la)ṇacu kora(kā)

paramēśvaru cāpamu druñcina (nī)

ca1. kōpamutō munu tāpasi(yi)ccina

śāpamuna ahalya anu-dinamu

cāpa rāti tanu tāpa(mō)rva

lē(nā)penu kani paritāpamu tīrcina (nī)

ca2. vana-ruha tulita nayana saṅkrandana

tanayuni bādha sahimpani

virōcana sutu mati kaligina bhaya(me)gayaga

ghanatama dundubhi penu tala tannina (nī)
ca3. jyā-vara nuta jyā-jā vara
biḍau(jā)vara(jā)śrita tyāgarāja
jyā-va(rā)ja ru(drā)vanī sura
bhāvanīya muni jīva(nā)niśamu (nī)

Telugu

ప. నీ పద పంకజములను
నే నెర నమ్మినాను
అ. భూ పాలుల గర్వమ్ము(ల)ణచు కొర(కా)
పరమేశ్వరు చాపము ద్రుఞ్చిన (నీ)
చ1. కోపముతో మును తాపసి(యి)చ్చిన
శాపమున అహల్య అను-దినము
చాప రాతి తను తాప(మో)ర్వ
లే(నా)పెను కని పరితాపము తీర్చిన (నీ)
చ2. వన-రుహ తులిత నయన సంక్రందన
తనయుని బాధ సహిమ్మని
విరోచన సుతు మతి కలిగిన భయ(మె)గయగ
ఘనతమ దున్దుభి పెను తల తన్నిన (నీ)
చ3. జ్యో-వర నుత జ్యో-జా వర
బిడౌ(జా)వర(జా)శ్రిత త్యాగరాజ
జ్యో-వ(రా)జ రు(ద్రా)వనీ సుర
భావనీయ ముని జీవ(నా)నిశము (నీ)

Tamil

ప. నీ పత³ పంకజములను
నే నెర నమ్మినాను
అ. ప్త⁴ పాలుల కర్వంపు³(ల)ణశు కొర(కా)
పరమేశ్వరు శాపము త్³రుఞ్చిన (నీ)
చ1. కోపముతో మును తాపసి(యి)శ్చిన
సాపమున అహల్య అను-తి³న్నము
శాప రాతి తను తాప(మో)ర్వ
లే(నా)పెను కని పరితాపము తీర్చిన (నీ)
చ2. వన-రుహ తులిత నయన సంగ్రందన
తనయుని పా³త⁴ సునింపని

ವಿರೋಸನ ಉತ್ತು ಮತಿ ಕಲಿಕಿ³ನ ಪ⁴ಯ(ಮ)ಕ³ಯಕ³
ಕ⁴ನತಮ ತು³ನ್ತು³ಪಿ⁴ ಪೆನು ತಲ ತನ್ನಿನ (ನಿ)

ಸ3. ಜ್ಯಾ-ವರ ನುತ ಜ್ಯಾ-ಜಾ ವರ
ಪಿಡೆ³ಜಾ)ವರ(ಜಾ)ಸ್³ರಿತ ತ್ಯಾಕ³ರಾಜ
ಜ್ಯಾ-ವ(ರಾ)ಜ ರುತ್³(ರಾ)ವನ್ ಸುರ
ಪಾ⁴ವನೀಯ ಮುನಿ ಜಿವ(ನಾ)ನಿ³ಸು (ನಿ)

ಒನತು ತಿರುವಡಿತ್ತಾಮರೇಕನಿಱ
ನಾನ್ ಮಿಕ್ಕು ನಮ್ಪಿಯುಲ್ಲೇನ್

ಪುವಿಯಾಲ್ವೋರಿನ್ ಸರುಕ್ಕಿಱೆ ಯಡಕ್ಕುವತರ್ಕಾಕ, ಅಂತ
ಪರಮೇಸನಿನ್ ವில்ಲಿಱೆ ಮುರಿತ್ತ
ಒನತು ತಿರುವಡಿತ್ತಾಮರೇಕನಿಱ
ನಾನ್ ಮಿಕ್ಕು ನಮ್ಪಿಯುಲ್ಲೇನ್

1. ಸಿಱೆತ್ತುಡನ್ ಮುನ್ಪು ತವಸಿಯಿಡ್ಡ
ಸಾಪತ್ತಿಱಾಲ್, ಅಕಲಿಕೆ ನಾಱುಮ್
ಕರುಂಕಲ್ವುಡಲಿನ್ ವೆಮಮೆ ತಾಱ
ಱಿಯಲಾತ ಅವಱಾಕ ಕಂಡು, ಪರಿತಾಪತ್ತಿಱೆತ್ತ ತಿರತ್ತ
ಒನತು ತಿರುವಡಿತ್ತಾಮರೇಕನಿಱ
ನಾನ್ ಮಿಕ್ಕು ನಮ್ಪಿಯುಲ್ಲೇನ್

2. ಕಮಲಮ್ ನಿಕರ್ ಕಣ್ಣಾ! ಱಿಂತಿರನ್
ಮಕನಿನ್ ತೊಲ್ಲೇಕಱಾಪ್ ಪೊರುಕ್ಕಾತ,
ಪರಿತಿ ಮೇಱ್ತನಿನ್ ಮನತಿಲ್ ಁಮುಱ್ತ ಅಸಮ್ ಪಱ್ತೊಡ,
ಕಱತ್ತ, ತುಱ್ತುಪಿಯಿನ್ ಪೆರುಱ್ ತಲೆಯಿಱೆ ಁತೆತ್ತೆಱಿಱ್ತ
ಒನತು ತಿರುವಡಿತ್ತಾಮರೇಕನಿಱ
ನಾನ್ ಮಿಕ್ಕು ನಮ್ಪಿಯುಲ್ಲೇನ್

3. ಸಿಱ್ತ ವில்ಲಾನಿಱ್ ಪೊಱ್ತುಮ್ ಪುವಿಮಕನ್ ಕೇವಾ!
ಱಿಂತಿರನ್ ಪಿಱ್ತೊಱ್ತಲೇ! ತಿಯಾಕರಾಸನಿನ್ ಪುಕಲೇ!
ಪುತೇವಿ ಮಣಾಱನ್, ಪಿರಮನ್, ಁರುತ್ತಿರನ್ ಮಱ್ತುಮ್ ಅಱ್ತಣರ್ಕನ್
ಮತಿಕ್ಕುಮ್ ಮುನಿವರ್ಕನಿನ್ ವಾಱ್ವೇ! ಁವಮಯಮುಮ್
ಒನತು ತಿರುವಡಿತ್ತಾಮರೇಕನಿಱ
ನಾನ್ ಮಿಕ್ಕು ನಮ್ಪಿಯುಲ್ಲೇನ್

ಪರಮೇಸನ್ - ಁರುತ್ತಿರನ್ - ಸಿವನ್
ತವಸಿ - ಅಕಲಿಕೆಯಿನ್ ಕಣವರಾಕಿಯ ಕೆಱತಮ ಮುನಿವರ್
ಱಿಂತಿರನ್ ಮಕನ್ - ವಾಲಿ
ಪರಿತಿ ಮೇಱ್ತನ್ - ಕುಕ್ಕಿರೀವನ್
ತುಱ್ತುಪಿ - ಁರುಮೆ ಅಕುರನ್ - ವಾಲಿಯಾಲ್ ಕೊಲ್ಲಪ್ಪಟ್ಟವನ್
ಪುವಿಮಕನ್ - ಸೀತೆ
ಱಿಂತಿರನ್ ಪಿಱ್ತೊಱ್ತಲೇ - ಁಪೆಱ್ತಿರನ್ - ವಾಮನ್
ಪುತೇವಿ ಮಣಾಱನ್ - ಅರಿ

Kannada

ಪ. ನೀ ಪದ ಪಂಕಜಮುಲನು

ನೀ ನೆರೆ ನಮ್ಮನು

ಅ. ಭೂ ಪಾಲುಲ ಗರ್ವಮ್ಬು(ಲ)ಣಚು ಕೊರ(ಕಾ)

ಪರಮೇಶ್ವರು ಚಾಪಮು ದ್ರುಞ್ಜಿನ (ನೀ)

ಚಗ. ಕೋಪಮುತೋ ಮುನು ತಾಪಸಿ(ಯಿ)ಚ್ಚಿನ

ಶಾಪಮುನ ಅಹಲ್ಯ ಅನು-ದಿನಮು

ಚಾಪ ರಾತಿ ತನು ತಾಪ(ಮೋ)ರ್ವ

ಲೇ(ನಾ)ಪೆನು ಕನಿ ಪರಿತಾಪಮು ತೀರ್ಚಿನ (ನೀ)

ಚ೨. ವನ-ರುಹ ತುಲಿತ ನಯನ ಸಂಕ್ರನ್ನನ

ತನಯುನಿ ಬಾಧ ಸಹಿಮ್ಪನಿ

ವಿರೋಚನ ಸುತು ಮತಿ ಕಲಿಗಿನ ಭಯ(ಮೆ)ಗಯಗ

ಘನತಮ ದುನ್ದಭಿ ಪೆನು ತಲ ತನ್ನಿನ (ನೀ)

ಚ೩. ಜ್ಯಾ-ವರ ನುತ ಜ್ಯಾ-ಜಾ ವರ

ಬಿಡೌ(ಜಾ)ವರ(ಜಾ)ಶ್ರಿತ ತ್ಯಾಗರಾಜ

ಜ್ಯಾ-ವ(ರಾ)ಜ ರು(ದ್ರಾ)ವನೀ ಸುರ

ಭಾವನೀಯ ಮುನಿ ಜೀವ(ನಾ)ನಿಶಮು (ನೀ)

Malayalam

ಎ. ಗೌ ಪಠ ಪಂಕಜಮೃಲಗ್ನು

ಗೇ ನೇರ ನಮ್ನಿನಗ್ನು

ಆ. ಟ್ಫ ಪಾಲ್ಪುಲ ಗರ್ಮಬ್ಬು(ಲ)ಣಚು ಕೊರ(ಕಾ)

ಪರಮೇಶ್ವರು ಚಾಪಮು ದ್ರುಞ್ಜಿನ (ನೀ)

ಚ1. ಕೋಪಮುತೋ ಮುನು ತಾಪಸಿ(ಯಿ)ಚ್ಚಿನ

ಶಾಪಮುನ ಅಹಲ್ಯ ಅನು-ದಿನಮು

ಚಾಪ ರಾತಿ ತನು ತಾಪ(ಮೋ)ರ್ವ

ಲೇ(ನಾ)ಪೆನು ಕನಿ ಪರಿತಾಪಮು ತೀರ್ಚಿನ (ನೀ)

ಚ2. ವನ-ರುಹ ತುಲಿತ ನಯನ ಸಂಕ್ರನ್ನನ

ತನಯುನಿ ಬಾಧ ಸಹಿಮ್ಪನಿ

ವಿರೋಚನ ಸುತು ಮತಿ ಕಲಿಗಿನ ಭಯ(ಮೆ)ಗಯಗ

ಘನತಮ ದುನ್ದಭಿ ಪೆನು ತಲ ತನ್ನಿನ (ನೀ)

ಚ3. ಜ್ಯಾ-ವರ ನುತ ಜ್ಯಾ-ಜಾ ವರ

ಬಿಡೌ(ಜಾ)ವರ(ಜಾ)ಶ್ರಿತ ತ್ಯಾಗರಾಜ

ಜ್ಯಾ-ವ(ರಾ)ಜ ರು(ದ್ರಾ)ವನೀ ಸುರ

ಭಾವನೀಯ ಮುನಿ ಜೀವ(ನಾ)ನಿಶಮು (ನೀ)

Assamese

প. নী পদ পংকজমূলনু

নে নেৰ নন্মিনানু

অ. ভূ পালুল গৰ্ভস্ব(ল)গচু কোৰ(কা)

পৰমেশ্বৰ চাপমু দ্ৰুষ্ণিওন (নী)

চৱ. কোপমুতো মুনু তাপসি(য়ি)চ্চিন

শাপমুন অহল্য অনু-দিনমু

চাপ ৰাতি তনু তাপ(মো)ৰ্

লে(না)পেনু কনি পৰিতাপমু তীৰ্চিন (নী)

চ২. ৰন-ৰুহ তুলিত নয়ন সংক্ৰন্দন

তনয়ুনি বাধ সহি□নি (sahimpani)

ৱিৰোচন সুতু মতি কলিগিন ভয়(মে)গয়গ

ঘনতম দুন্দুভি পেনু তল তন্নিন (নী)

চ৩. জ্যা-ৰৰ নুত জ্যা-জা ৰৰ

বিডৌ(জা)ৰৰ(জা)শ্ৰিত অ্যাগৰাজ

জ্যা-ৰ(ৰা)জ ৰু(দ্রা)ৰনী সুৰ

ভাৱনীয় মুনি জীৰ(না)নিশমু (নী)

Bengali

প. নী পদ পংকজমূলনু

নে নেৰ নন্মিনানু

অ. ভূ পালুল গৰ্ভস্ব(ল)গচু কোৰ(কা)

পৰমেশ্বৰ চাপমু দ্ৰুষ্ণিওন (নী)

চৱ. কোপমুতো মুনু তাপসি(য়ি)চ্চিন

শাপমুন অহল্য অনু-দিনমু

চাপ ৰাতি তনু তাপ(মো)ৰ্

ଲେ(ନା)ପେନୁ କନି ପରିତାପମୁ ତୀର୍ଚ୍ଚିନ (ନୀ)

ଚ୨. ବନ-ରୁହ ତୁଲିତ ନୟନ ସଂକ୍ରନ୍ଦନ

ତନୟୁନି ବାଧ ସହି□ନି (sahimpani)

ବିରୋଚନ ସୁତୁ ମତି କଳିଗିନ ଭୟ(ମେ)ଗୟଗ

ଘନତମ ଦୁନ୍ଦୁଭି ପେନୁ ତଳ ତନ୍ନିନ (ନୀ)

ଚ୩. ଜ୍ୟା-ବର ନୁତ ଜ୍ୟା-ଜା ବର

ବିଢ଼ୌ(ଜା)ବର(ଜା)ସ୍ଥିତ ଶ୍ରୀଗରାଜ

ଜ୍ୟା-ବ(ରା)ଜ ରୁ(ଦ୍ରା)ବନୀ ସୁର

ଭାବନୀୟ ମୁନି ଜୀବ(ନା)ନିଶମୁ (ନୀ)

Gujarati

୫. ନୀ ୫୯ ପଂକ୍ତ୍ୟମୁଲେନୁ

ନେ ନୂର ନମ୍ମିନାନୁ

ଅ. ଲୁ ପାଲୁଲ ଗର୍ବମ୍ଭୁ(ଲ)ଢାୟୁ ଡାଁର(ଡା)

ପରମେଶ୍ୱର ଧାପମୁ ଦ୍ରୁଷ୍ଟିନ୍ (ନୀ)

ଅ୧. ଡାପମୁତା ମୁନୁ ତାପସି(ସି)ଷ୍ଟିନ୍

ଶାପମୁନ ଅହଧ୍ୟେ ଅନୁ-ଦ୍ୱିନମୁ

ଧାପ ରାତି ତନୁ ତାପ(ମୋ)ର୍ବ

ଲେ(ନା)ପେନୁ କନି ପରିତାପମୁ ତୀର୍ଚ୍ଚିନ (ନୀ)

ଅ୨. ଦନ-ରୁହ ତୁଲିତ ନୟନ ସଂକ୍ରନ୍ଦନ

ତନୟୁନି ବାଧ ସହିମ୍ପାନି

ବିରୋଚନ ସୁତୁ ମତି କଳିଗିନ ଭୟ(ମେ)ଗୟଗ

ଘନତମ ଦୁନ୍ଦୁଭି ପେନୁ ତଳ ତନ୍ନିନ (ନୀ)

ଅ୩. ଜ୍ୟା-ବର ନୁତ ଜ୍ୟା-ଜା ବର

ଭିଢ଼ୌ(ଜା)ବର(ଜା)ସ୍ଥିତ ଶ୍ରୀଗରାଜ

ଜ୍ୟା-ବ(ରା)ଜ ରୁ(ଦ୍ରା)ବନୀ ସୁର

ଭାବନୀୟ ମୁନି ଜୀବ(ନା)ନିଶମୁ (ନୀ)

Oriya

ପୂ. ନୀ ପଦ ପଂକ୍ତ୍ୟମୁଲେନୁ

ନେ ନେର ନନ୍ଦିନୀନୁ

ଅ. ଭୂ ପାଲୁଲ ଗର୍ଭମୁଲେ)ଶରୁ କୋର(କା)

ପରମେଶ୍ଵରୁ ଚାପମୁ ଦୁଃଖିନ (ନୀ)

ଚ୧. କୋପମୁତୋ ମୁନୁ ତାପସି(ୟି)ଜିନ

ଶାପମୁନ ଅହଲ୍ୟା ଅନୁ-ଦିନମୁ

ଚାପ ରାତି ତନୁ ତାପ(ମୋ)ର୍ଷ

ଲେ(ନା)ପେନୁ କନି ପରିତାପମୁ ତୀର୍ତ୍ତନ (ନୀ)

ଚ୨. ଝନ-ରୁହ ତୁଲିତ ନୟନ ସଂକ୍ରନ୍ତନ

ତନୟନି ବାଧ ସନ୍ଧିଞ୍ଜନି

ଝିରୋଚନ ସୁତୁ ମତି କଲିଗିନ ଭୟ(ମୋ)ଗୟଗ

ଘନତମ ଦୁରୁଭି ପେନୁ ତଲ ତନୁନ (ନୀ)

ଚ୩. ଜ୍ୟା-ଝର ନୁତ ଜ୍ୟା-ଜା ଝର

ବିତୌ(ଜା)ଝର(ଜା)ଶ୍ଚିତ ତ୍ୟାଗରାଜ

ଜ୍ୟା-ଝ(ରା)ଜ ରୁ(ଦ୍ରା)ଝନୀ ସୁର

ଭାଝନୀୟ ମୁନି ଜୀଝ(ନା)ନିଶମୁ (ନୀ)

Punjabi

୧. ନୀ ୧୯ ପଞ୍ଜମ୍ବଲନୁ

ନେ ନେର ନନ୍ଦିନୀନୁ

ଅ. ଭୂ ପାଲୁଲ ଗର୍ଭମୁ(ଲ)ତ୍ତୁ କୋର(କା)

ପରମେଶ୍ଵରୁ ଚାପମୁ ଦୁଃଖିନ (ନୀ)

ଚ୧. କୋପମୁତୋ ମୁନୁ ତାପସି(ସି)ଚିଚନ

ଶାପମୁନ ଅହଲ୍ୟା ଅନୁ-ଦିନମୁ

ଚାପ ରାତି ତନୁ ତାପ(ମୋ)ର୍ଷ

ଲେ(ନା)ପେନୁ କନି ପରିତାପମୁ ତୀର୍ତ୍ତନ (ନୀ)

ଚ୨. ଝନ-ରୁହ ତୁଲିତ ନୟନ ସଂକ୍ରନ୍ତନ

ਤਨਯੁਨਿ ਬਾਧ ਸਹਿਮਪਨਿ

ਵਿਰੋਚਨ ਸੁਤੁ ਮਤਿ ਕਲਿਗਿਨ ਭਯ(ਮੇ)ਗਯਗ

ਘਨਤਮ ਦੁਨਦੁਭਿ ਪੇਨੁ ਤਲ ਤੋਨਿਨ (ਨੀ)

ਚੜ. ਜਯਾ-ਵਰ ਨੁਤ ਜਯਾ-ਜਾ ਵਰ

ਬਿਡੋ(ਜਾ)ਵਰ(ਜਾ)ਸ਼੍ਰਿਤ ਤਯਾਗਰਾਜ

ਜਯਾ-ਵ(ਰਾ)ਜ ਰੁ(ਦ੍ਰਾ)ਵਨੀ ਸੁਰ

ਭਾਵਨੀਯ ਮੁਨਿ ਜੀਵ(ਨਾ)ਨਿਸ਼ਮੁ (ਨੀ)